

3. DICTIONARIES

INTRODUCTION

The earliest Chinese dictionary was probably composed during the Western Han Dynasty (202 BCE – 8 CE). It is known as the *Erh-ya* 爾雅 (the meaning of this title is not entirely clear), and it is more a classified list of near-synonyms than a dictionary. The evolution from the *Erh-ya* to modern dictionaries basically included six subsequent stages:

1. *Shuo-wen chieh-tzu* 說文解字 (compiled by Hsu Shen 許慎, c. 100 CE). The *Shuo-wen* (as it is generally known) established the precedents of individual word definition, word etymology, and radical organization. (We will explore the *Shuo-wen* more thoroughly in considering Philological Studies.)
2. *Ch'ieh-yun* 切韻 (compiled by Lu Fa-yen 陸法言 in 601). This was the first of the great rhyming wordbook-dictionaries, intended to guide the art of poetic composition. The T'ang enlargement and annotation of this book was known as the *T'ang-yun* 唐韻, and this text was in turn enlarged during the Sung; the extant text is known under the Sung title of *Kuang-yun* 廣韻. (We will consider the *Kuang-yun* more fully in the section on Literary Studies.)
3. *P'ei-wen yun-fu* 佩文韻府 (compiled under Imperial auspices, 1711). A huge rhyming word book which, although including definitions only for characters (*tzu*), was the first “dictionary” to include encyclopaedic lists of precedents for compound words (*tz'u*). (We will consider the *P'ei-wen yun-fu* further in the Literary Studies section.)
4. *K'ang-hsi tzu-tien* 康熙字典 (compiled under Imperial auspices, 1716). The first dictionary to include precedents for *tzu* as well as definitions and radical organization.
5. *Tz'u-yuan* 辭源 (Shanghai: Commercial Press, 1915). The first dictionary to include definitions and precedents for both *tzu* and *tz'u* (superseded in 1936 by the *Tz'u-hai* 辭海). (An interesting four-volume revision of the *Tz'u-yuan* has been published in Taipei as *Tseng-hsiu* 增修 *Tz'u-yuan* [Taipei: 1979] [O.R. PL 1420 .T9 1979] and in Hong Kong as *Hsiu-ting-pen* 修訂本 *Tz'u-yuan*, [1979]; it is worth examining, but will not be discussed further here.)
6. *Dai Kan-Wa jiten* 大漢和辭典 (Great Chinese-Japanese Dictionary; published 1955-1960); the first of the great encyclopaedic dictionaries of Chinese, combining the format of dictionaries such as *Tz'u-hai* with the depth of research and citation characteristic of *P'ei-wen yun-fu*.

We will begin this section with detailed introductions to *Han-yü ta tz'u-tien* and its predecessors: the great Chinese encyclopaedic dictionaries.

I. ENCYCLOPAEDIC DICTIONARIES

There are three important encyclopaedic dictionaries of Chinese:

Dai Kan-Wa jiten 大漢和辭典 *Han-yü ta tz'u-tien* 漢語大辭典

Chung-wen ta tz'u-tien 中文大辭典

As a group, these three are far superior to any other dictionaries available, and you should be able to feel comfortable using any of them (despite the fact that one includes Japanese language material). These dictionaries have become the foundation of Western sinological work. For this reason, a great deal of space is devoted to introducing them here.

We will discuss each of these dictionaries in detail, beginning with *Han-yü ta tz'u-tien*, which is the most recent.

Encyclopaedic dictionaries are not so labeled simply because they are large. They are large, but in addition, they also attempt to include *all* characters, *all* established definitions for characters, *all* multiple readings (*p'o-yin* 破音) for individual characters, and thorough and authoritative lists of carefully referenced cited passages to confirm the various definitions. Definitions and citations are provided separately for characters and compounds.

It is important to understand that encyclopaedic dictionaries are *not* compiled to serve as word books. Typically, great care is not given to the definitions of words (although great care is devoted to *distinguishing among* multiple definitions for a single character). Definitions are usually only a few words long. Rather, care is devoted to the selection of illustrative citations, which very often include both a traditional text that includes the problematic word *and* an “authoritative” commentarial note that provides an explicit source for the dictionary definition. In other words, when you use these dictionaries, it is less important to read the definitional phrase of the word you are looking up, than to search the citations for phrasing that can convey to you contextual usage and authoritative gloss.

These dictionaries also include detailed biographical, geographical, and other forms of historical or literary entries (less true of *Han-yü ta tz'u-tien*). Hence they serve as encyclopaedias as well as word dictionaries, and that is why they are referred to as encyclopaedic dictionaries.

Han-yü ta tz'u-tien 漢語大辭典, compiled by Lo Chu-feng 羅竹風 et al. 13 vols. Shanghai: Han-yü ta tz'u-tien ch'u-pan-she, 1986-94 [O.R. PL 1420 .H355 1986; housed on a “Reference Core” carrel shelf]

Character arrangement This dictionary includes over 50,000 individual characters and over 375,000 *tz'u* compounds. The characters are arranged according to the 200-Radical Index (see illustration). Characters under one radical with identical stroke counts are grouped according to the five forms of the initial stroke in the following order: 一 | 丿 ㇏ 乙. The number of strokes

outside the radical for each character is noted to the *left* of the character, and page headers indicate radical and additional stroke counts for entries on each page.

Compounds under one character are arranged according to the number of strokes in the second (and third, etc.) character, with initial stroke forms again ordering subgroups.

Transcription and pronunciation guides The *pinyin* transcription system is used throughout; *fan-ch'ieh* 反切 readings (a system we will discuss later on); traditional tone categories and rhyme categories are also indicated. Characters with multiple readings are introduced with divided *tzu* entries; each separate section begins with a large-type form of the character, but will also include a superscript number to the *right* of the character indicating the phonetic readings covered by the definitions that follow. Compounds for each character appear in one sequence, following all sections of definitions of the character, with stroke number of second characters indicated to the left of the compound at each incremental change. If the character is to be read according to its primary pronunciation, pronunciation is unmarked; if it is to be read according to variant readings, the number of the reading (*not* the number of the tone) appears as a subscript. Second and other characters in compounds are read according to their primary readings unless a variant is noted in *pinyin*.

Character forms Although the dictionary uses simplified characters, its definitions are all listed under traditional character forms, with cross reference entries under the simplified forms. Traditional variant forms are also included. Definitions and citations employ simplified forms, but wherever confusion is possible, the full forms are used.

Indexes Radicals covered in each of the twelve main volumes are indicated on the spine (volume twelve also includes a substantial supplement at the end). Within each volume, there appears a radical/page index, an index of hard-to-locate characters, and a full sequential character index by radical and stroke count. Volume 13 includes two full indexes of characters, one by total stroke count (pp. 41-92) and another by *pinyin* transcription (pp. 93-163).

Appendixes Volume 13 includes two types of appendixes. There is a very useful set of historical tables of weights and measures, and there are also tables of historical chronology, which seem more confusing than many others.

Overall assessment The *Han-yü ta tz'u-tien* has become the standard dictionary for scholarship on traditional China. In general, the *Han-yü ta tz'u-tien* is more detailed in its citations than earlier encyclopaedic dictionaries, and has a significantly broader range of compounds. It includes contemporary commentators among the authoritative sources it cites (whereas the *Chung-wen ta tz'u-tien*, for example, generally does not cite sources from the Republican period or after). It also includes PRC-related material and covers 20th century items, although its principal interest is firmly anchored in traditional China. The printing is much clearer and more uniform than is the case with the *Chung-wen ta tz'u-tien*, and it employs sideling, which is notably lacking in the *Chung-wen ta tz'u-tien*.

部首总表

1. 部首按笔画排列, 同画数的按笔形顺序排列。
2. 附形部首不列序号。

一 画	39 山	72 气	106 矛	137 豆	170 食
	40 彳	73 片	附 玉 同王	138 酉	171 風
	41 彡	74 斤	龙 同龍	139 辰	172 音
	42 夕	76 爪	步 同歹	140 豕	173 首
	43 夕 女同	76 父	水 同水	141 貝	174 韋
2 丨	44 广	77 月	田 同网	142 見	175 飛
3 ノ	45 乚	78 氏	车 同金	143 里	
4 丶	46 厶	79 欠	鸟 同鳥	144 足	十 画
5 乙	47 尸	80 爻	耂 同衣	145 邑 在右同 邑	176 門
二 画	48 己	81 文	母 同氏	146 身	177 影
	49 弓	82 方	母 同毋	147 疋 同 疋	178 馬
	50 子	83 火		148 采	179 鬲
	51 中	84 斗	六 画	149 谷	180 高
	52 女	85 户	107 耒	150 豸	十一画
6 十	53 幺	86 心	108 老	151 角	181 黄
7 厂	54 《	87 月	步 同	152 言	182 麥
8 匚	附 才	88 毋	109 耳	153 辛	183 鹵
9 卜	同手	附 韦	110 臣	附 县	184 鳥
10 冂	同艸	步 同老	111 西	同長	185 魚
11 人	同犬	车 同車	112 而	同麥	186 麻
12 八	同食	四 同网	113 至	同鹵	187 鹿
13 勹	同井	同网	114 虎	同龜	
14 匕	同門	同貝	115 虫	八 画	十二画
15 儿	同水	同長	116 网	154 青	188 滸
16 几	同心	同尤	117 肉	155 長 长层同	189 鼎
17 乚	同走	同風	118 缶	156 雨	190 黑
18 丿	同飛	同示	119 舌	157 非	191 黍
19 冫	同馬	同聿	120 竹	158 隹	
20 凵	同糸		121 日	159 阜 在左同 阜	十三画
21 尸			122 自	160 金	192 鼓
22 刀			123 血	161 門	193 鼃
23 力			124 舟	162 隶	194 鼠
24 勹			125 色	附 齿	十四画
25 又			126 衣	同虎	195 鼻
26 乚			127 羊	同龍	196 齊
附 卩			128 米	同食	十五画
同言			129 聿	同魚	197 齒
在右同邑			130 艮	同角	十六画
在左同阜			131 艸		198 龍
三 画	55 王	89 示	132 羽	九 画	十七画
	56 无	90 甘	133 糸	163 革	
	57 木	91 石	附 页	164 頁	
	58 支	92 目	同頁	165 面	
	59 犬	93 田	同齊	166 韭	
27 千	60 歹	94 皿		167 骨	
28 工	61 戈	95 生	七 画	168 香	
29 土	62 比	96 矢	134 走	169 鬼	
30 寸	63 牙	97 禾	135 赤		
31 升	64 瓦	98 白	136 車		
32 大	65 止	99 瓜			
33 尢	66 支	100 疒			
34 乚	67 日	101 立			
35 小	68 水	102 穴			
36 口	69 牛	103 疋			
37 口	70 手	104 皮			
38 巾	71 毛	105 彳			

The 200-Radical table employed by the *Han-yü ta tz'u-tien*

The chief weakness of the *Han-yü ta tz'u-tien* lies in its very narrow range of biographical and bibliographical entries, which is striking when compared to the *Chung-wen ta tz'u-tien* (and to *Dai Kan-Wa jiten*). As a *dictionary*, the *Han-yü ta tz'u-tien* is unsurpassed in its range and in the clarity and detail of its entries. As an *encyclopaedia*, it cannot compete with the two other dictionaries described in this section.

Digital Version The *Han-yü ta tz'u-tien* has become available in an updated digital version. Unfortunately, it is quite expensive (it is packaged with other products by the publisher), and as of 2010, the IU Library had not yet subscribed for a licensed version.

Chung-wen ta tz'u-tien 中文大辭典, compiled by Lin Yin 林尹, Kao Ming 高明 et al. 40 vols. Taipei: Research Institute of Chinese Culture, 1962-68 [O.R. PL 1420 .C585 (two copies, one on Research Core carrel shelves)] (See T&B 133)

Chung-wen ta tz'u-tien was compiled in the wake of the publication of *Dai Kan-Wa jiten*, and although there are significant differences between the two, there is also much validity in viewing *Chung-wen ta tz'u-tien* as basically a translation of Morohashi Tetsuji's great dictionary.

Character arrangement The dictionary includes 49,905 character entries, slightly fewer than *Han-yü ta tz'u-tien*, a difference likely to matter perhaps once in a professional lifetime. Characters are arranged according to the traditional K'ang-hsi system of 214 radicals (see illustration), with the order within a single radical determined according to stroke count and then according to the form of the initial stroke (as in the *Han-yü ta tz'u-tien*). Compounds are arranged according to the stroke count first and then initial stroke form of the second character. Character entries are numbered, as are compound entries (although because the dictionary does not use cross-reference notation, this is of little value).

Transcription and pronunciation guides *Fan-ch'ieh* readings for early rhyme-books, such as the *Kuang-yun*, are given first, followed by a character indicating rhyme category and tone. Following these, pronunciation is given in the *chu-yin fu-hao* system and in the *Kuo-yü lo-ma tzu* romanization. Neither Wade-Giles nor *pinyin* is provided. In cases of *p'o-yin* characters, definitions are distinguished by a complex system. All pronunciations are arrayed at the outset of the entry, headed by "heavenly stem" (*chia* 甲, *yi* 乙, *ping* 丙, *ting* 丁, etc.) designations for each pronunciation option. Blocks of character definitions are then prefaced with the appropriate heavenly stem and *fan-ch'ieh* notations. (Note that within each block of definitions, primary definitions are indicated by Chinese numeral forms; sub-distinctions within a single definition are indicated by Arabic numerals.)

Character forms All characters are in traditional form. The dictionary is strong in its range of variant character forms. In addition, following many characters, a selection of written forms, ranging from the earliest known forms (such as oracle text forms) to later calligraphic forms are arrayed, each example followed by a source reference.

<p>康熙字典部首索引</p>														
糸	米	竹	夕	四	水	立	穴	禾	内	示	石	矢	矛	目
六畫	同	同	同	附	同	同	同	同	同	同	同	同	同	同
八	八	八	八	八	八	八	八	八	八	八	八	八	八	八
虫	虎	艸	色	艸	舟	舛	舌	回	至	自	臣	肉	車	耳
十	同	同	同	同	同	同	同	同	同	同	同	同	同	同
十	十	十	十	十	十	十	十	十	十	十	十	十	十	十
邑	走	辰	辛	車	身	足	走	赤	貝	豕	豕	豆	谷	言
同	同	同	同	同	同	同	同	同	同	同	同	同	同	同
二	二	二	二	二	二	二	二	二	二	二	二	二	二	二
飛	風	頁	音	非	韋	革	面	非	青	雨	佳	隶	阜	門
三	三	三	三	三	三	三	三	三	三	三	三	三	三	三
黍	黃	麻	麥	鹿	齒	鳥	魚	鬼	隔	鬲	門	影	高	骨
十二	十二	十二	十二	十二	十二	十二	十二	十二	十二	十二	十二	十二	十二	十二
俞	龜	龍	齒	齊	鼻	鼠	鼓	鼎	鼎	鼎	鼎	鼎	鼎	鼎
十七	十七	十七	十七	十七	十七	十七	十七	十七	十七	十七	十七	十七	十七	十七
疋	田	用	生	甘	瓦	瓜	玉	玄	玄	玄	玄	玄	玄	玄
六	六	六	六	六	六	六	六	六	六	六	六	六	六	六

A table of the K'ang-hsi Radicals

Indexes The forty-volume edition of the *Chung-wen ta tz'u-tien* is cumbersome to use. There is no way to know which of the 38 dictionary volumes includes the character you are looking for before opening the volumes, unless the radicals for each volume have been added to the spine, as has been done by the East Asian collection staff at IU. (A far more convenient reduced-size 10 volume edition, with radicals indicated on the spines, was published in 1973, and it is this edition that you might consider purchasing, if you wish to own the *Chung-wen ta tz'u-tien*.) Each of the 38 dictionary volumes includes an index to the characters in that volume. General indexes appear in volumes 39, which includes a compilation of all the individual volume indexes, and volume 40, which includes an index arranged by stroke number. There is no phonetic index.

Overall assessment *Chung-wen ta tz'u-tien*, for all its many faults (blurred and inconsistent typeface, a profusion of typographical errors, lack of sidelining, absence of cross-referencing, to name a few), probably remains the most comprehensive encyclopaedic dictionary in Chinese. Although the *Han-yü ta tz'u-tien* is clearly superior in every aspect that it chooses to focus on, its far inferior coverage of biographical and bibliographic materials does not allow it to challenge *Chung-wen ta tz'u-tien*'s place as the most comprehensive available sinological research tool in

Chinese. *Chung-wen ta tz'u-tien* also provides numerous illustrations and tables within definitions, which is less characteristic of *Han-yü ta tz'u-tien*.

Dai Kan-Wa jiten 大漢和辭典, compiled by Morohashi Tetsuji 諸橋轍次 et al. 13 vols. Tokyo: Taishukan shoten, 1955-60, revised edition 1988 [revised edition: O.R. PL 685 .C5 M6 1984, on Research Core carrel shelves] (See T&B 133n)

For many scholars, *Dai Kan-Wa jiten* (commonly referred to as “Morohashi,” after its eminent editor) remains the dictionary of choice, despite the emergence of Chinese-language rivals. Although Morohashi is certainly more difficult to use in many respects, there are several compensating factors which make it uniquely valuable. Clearly, the major problem for most sinologists is simply that the dictionary is “in Japanese,” a language that few of us learn to a very high level of proficiency. While this is so, it is also the case that the Japanese language aspect of Morohashi has little practical impact when using the dictionary, and although there are some admittedly cumbersome aspects--most particularly the difficulty of locating compounds--it does not take long to be able to use Morohashi with ease. While it does help to have a year or two of Japanese language coursework under your belt when you use Morohashi, it is not strictly necessary; at the end of this discussion, a one-page ad hoc Japanese tutorial is appended that provides all the tools needed to allow you to employ Morohashi at a basic level.

Character arrangement Characters are arranged by the K'ang-hsi radical table (including the supplement in Volume 13, there are 49,964 entries). Compounds are arranged, from the sinological standpoint, in an extremely awkward fashion. In the first instance, compounds are grouped according to the number of characters that appear in the expression: two-character phrases are listed first, then three-character phrases, and so forth. However, if a three character phrase employs, as its first two characters, characters that also occur in a two-character compound, then the three-character phrase is listed immediately after the two-character phrase, slightly indented and in outlined brackets, as opposed to solid brackets. The same principle applies to phrases of more than three characters. One must be alert to the fact that if a three-character phrase does not appear where expected among other three-character compounds, it may still appear amidst the two-character compounds as a sub-entry.

An even more notorious problem for sinologists is that the order in which the compounds are arranged is according to the “alphabetic” order of the pronunciation of the second character in the Japanese syllabary (generally using the *on*, or Japanese-style “Chinese” pronunciation). For those unfamiliar with Japanese pronunciations, this is a significant obstacle. The simplest advice is simply to scan the list of compounds--as one's familiarity with Japanese increases, one's ability to predict the likely location of compounds increases. However, in the case of characters with very lengthy compound lists, such as *yi* 一, which includes 2708 compounds, scanning is not practical. In such cases, one should employ the most common Japanese-English dictionary, Andrew Nelson's *Japanese-English Character Dictionary* (O.R. PL 679 .N4 1974). Look up the second character in your target item in Nelson's, and you will find the “Chinese-style” pronunciation in capital letters immediately after the large printed character. If you are unfamiliar with the syllabary order, refer to the chart of the *katakana* syllabary on page 1014 of Nelson (the order proceeds from top to bottom of each column, beginning with the upper left). (An equivalent table appears in *The New Nelson Japanese-English Dictionary* [O.R. PL 677.5 .S545], p. 1248.) In Morohashi, the *katakana* pronunciation of compounds appears below each compound entry.

Naturally, this method is highly inconvenient to use at first, but once mastered it is not as burdensome as it sounds.

An unusual feature of Morohashi is that in some cases, phrases are included under a particular character even when that character does not appear in the initial position of the phrase. This occurs when the target character would lead the phrase if the phrase were rendered according to the grammar of Japanese *kanbun* reading.

Transcription and pronunciation guides Morohashi provides an unusual assortment of pronunciation guides. Under each character, all established “Chinese-style” Japanese *on* readings are provided (these are also provided for every compound). Beneath these appear a single *fan-ch’ieh* reading, with rhyme-book source noted. There follows a homophonous character which is placed within a square, with one of the four corners of the square indicated. The notation on the square indicates the tonal reading of the character in Middle Chinese (T’ang-Sung period reading). A circle in the lower left indicates *p’ing-sheng* 平聲 (corresponding to first and second tones), the upper left corner indicates *shang-sheng* 上聲 (third tone), the upper right corner indicates *ch’ü-sheng* 去聲 (fourth tone), and the lower right indicates *ju-sheng* 入聲 (with -p, -t, or -k ending). To the left of this first column of pronunciation guides, two transcriptions in Modern Mandarin appear: *chu-yin fu-hao* and Wade-Giles.

Variant (*p’o-yin*) pronunciations are separated under Chinese numerals within squares, and these are inserted at the appropriate break points in a single block of definitions.

It should be noted that Morohashi gives far fewer Mandarin readings than do the other two dictionaries. This apparently reflects a conservative view that many characters simply do not belong to spoken Mandarin and therefore have no authoritative reading. While the spirit of this approach may be laudable, in practice, characters without pronunciations are extremely difficult to deal with in scholarship (they must be referred to by circumlocutions such as “the artist formerly known as Prince”), and the *Chung-wen ta tz’u-tien*’s appropriation of authority in matters of Mandarin orthodox pronunciation was a very welcome development in its time.

Character forms All characters are traditional form, and traditional variants are included. The seal script form of characters appearing in the *Shuo-wen chieh-tzu* are included at the head of the character definition section.

Indexes The range of radicals within each volume is indicated on the spine, but only the end points are noted, which may not be enough information for those who have not memorized the K’ang-hsi radical table. However, a reduced size version of the dictionary, long for sale cheaply in Taiwan, includes a radical chart divided by volumes on the endpapers of each volume, and such charts have been added inside the front covers of all volumes of the IU East Asian collection copy of the full-size revised 1988 edition.

Like the preceding dictionaries, Morohashi volumes only include an index for the characters within each volume. Volume 13, which is devoted solely to indexes, includes a variety of these for the entire dictionary, including a very well organized stroke-number index, indexes by *kana* syllabary for both *on* and *kun* readings, and a four-corner index.

Other features Morohashi has some particular strengths that the other two dictionaries discussed here lack. Morohashi is the only one of these dictionaries that uses cross-referencing (always

including volume number and character/compound number). Cross references are in boldface for clarity and are used frequently and consistently.

The fact that Morohashi uses Japanese, while an obstacle for those who have little Japanese, is an important aid for those who do read Japanese, as it allows the dictionary to give definitions that escape the both Chinese itself and the particular ambiguities of characters (all primary definitions are terse *kana* renderings, sometimes supplemented with a character-*kana* form).

Morohashi shares with *Chung-wen ta tz'u-tien* a very valuable bibliographical feature: to the entries for major texts of Chinese classical scholarship, such as the “Five Classics” and other texts of particular cultural significance, extensive bibliographies of major commentarial editions are appended. Although the content of these sections appears largely identical (the *Chung-wen ta tz'u-tien* having apparently copied Morohashi), Morohashi’s reference bibliographies are presented with great typographical clarity, while those of the *Chung-wen ta tz'u-tien* are quite difficult to read.

Overall assessment If the issue of Japanese content were eliminated, there would be no question that the 1988 “corrected” revision of Morohashi remains the single most comprehensive and valuable sinological research tool. Like *Chung-wen ta tz'u-tien*, Morohashi’s range of biographical and bibliographical entries makes it a true encyclopaedia, in contrast to *Han-yü ta tz'u-tien* (although the last is the best of the three for clarity and depth of character and word definition, currency of information, and with regard to its inclusion of sidelining). Whereas *Chung-wen ta tz'u-tien* is riddled with typographical and other errors (many apparently introduced in copying from the first edition of Morohashi), the 1988 edition of Morohashi is highly reliable. Morohashi is typographically clear while *Chung-wen ta tz'u-tien* is of variable quality, from middling to poor, Morohashi’s indexes are of superior quality (the four-corner index is invaluable for unknown characters of obscure structure and unclear stroke count), and the twelve dictionary volumes of Morohashi are far easier to manipulate than the 38 volumes of *Chung-wen ta tz'u-tien*.

A cheap Taiwan pirate version of the new Morohashi is available (about \$200), and purchasing Morohashi, despite the obstacle of Japanese, should be seriously considered (at least by aspiring sinologists with elastic ethical views about intellectual property laws). The beautiful full-size revised Morohashi may be purchased from book dealers in Japan for the price of a small yacht.

Using “Morohashi” -- a guide for non-Japanese readers

Using most parts of Morohashi requires very little Japanese. An FDA study found that in 96.3% of all entries, students with only a few months of Japanese could use the dictionary at 97.1% efficiency. Even people who have had no Japanese at all can make good use of Morohashi if they follow the guidelines below.

Reading definitions The key to using Morohashi is understanding that most of the information you need to extract from the dictionary appears in the cited Chinese source passages, rather than in the explicit definitions. The most common form of definition is:

- 1) JAPANESE EQUIVALENT IN *KANA* + A SYNONYM CHARACTER-*KANA* PHRASE
- 2) CLASSICAL QUOTATION INCLUDING TARGET TERM
- 3) TRADITIONAL COMMENTARY NOTE GLOSSING TARGET TERM (often there are multiple quotes with several commentary glosses)

In all cases of this kind, the Japanese language definition simply restates the commentarial gloss, which is in Chinese, and therefore accessible to you. In general, *Chung-wen ta tz'u-tien* uses the identical format, and #1 merely repeats #3. In Morohashi, #3 conveys the information in Chinese, and #1 can only *add* clarification, if you consider it at all. (The initial definitions are given in *hiragana* script. To decode them, use the chart in Nelson's dictionary, p. 1013 to transcribe them into roman letters, and then look up the transcribed word in Kenkyusha's *New Japanese-English Dictionary* (O.R. PL 679 .K4 1974) to get an English equivalent. Where there are synonym character-*kana* phrases, it usually works to ignore the *kana* and just treat the character as a synonym.)

If you encounter a sustained passage of *kana*-filled text *and* the citations in Chinese which follow are inadequate to give you the meaning, you're out of luck if you don't know Japanese, but this will only happen with complex essay-items, such as "*Lun-yü*."

A substantial number of *character*, as opposed to compound definitions, do include a significant amount of interspersed *kana* text. However, characters will predominate, and if you learn the simple Japanese pointers below, you will be able of handle 98.6% of all such text.

Some Japanese particles:

1. は (wa) these particles appear directly after the *subject* of a sentence;
が (ga) their function is simply to mark the subject

Ex.: (from 10118:19) 徑は歩道 equals 徑, 歩道也

2. を (o) this appears directly after a verb object and simply marks the word as an object (N.B. In Japanese, objects

generally precede verbs, and verbs often follow ‘o’.)

3. と (to) usually, “and” (an exception appears below)
4. の (no) usually equivalent to *chih* 之
5. に (ni) often marks an adverb form
6. し (shi); して(shite);
 する (suru); る (ru): these are not really particles; they are suffixes that often follow a character acting as a verb and add no meaning; they help by indicating that the preceding word is a verb

Two useful Japanese words:

7. こと (koto) equals *shih* 事
8. もの (mono) equals *wu* 物

A few common technical phrases:

9. “X に同じ “: “It is the same as character X.”
10. “X を見よ“: “Please see character/compound X.”
11. “X 字と通す “: “Used interchangeably with character X.”
 “X に通す “
12. “X をいう“: “That is to say, X.”

A cardinal rule:

If it makes sense when you pretend the *kana* aren’t there *and* is consistent with the Chinese citations that follow, then just ignore the *kana*.

Some randomly selected examples:

- | | |
|----------------|-----------------|
| 張淳：宋，永嘉の人，字は忠甫 | = 張淳：宋，永嘉人也，字忠甫 |
| 彭澤：晉の陶淵明をいう | = 即晉陶淵明 |
| 律度：音律と尺度 | = 音律及尺度也 |

府尹：官名. 府の政を掌る長官 = 官名，掌府政之長官也

平昔：かつて. 往日 = 往日也

歩新：新制を發布する = 發布新制也

徑出：直ちに出る = 直出也

Are encyclopaedic dictionaries always right, and why not?

Despite their size, general excellence, and air of authority, the great sinological dictionaries do include mistakes. For example, in the *Chung-hua ta tz'u-tien* and the first edition of Morohashi, there are hundreds of typographical errors or errors of source citation. But beyond typographical errors, there are more substantive scholarly errors, many of which are due to the type of scholarship that the massive editorial boards of these dictionaries followed.

Because the Chinese language has an unbroken history of three thousand years, a superabundance of texts, and complex patterns of graphemic loan words, interchanged graphs, or graphemic variants, these dictionaries have undertaken a uniquely ambitious task. Even though the pioneer among these dictionaries was guided by one of the outstanding sinologists of the century, Morohashi Tetsuji, no dictionary is capable of sorting through all relevant texts and determining accurate meanings for all characters and compounds.

The most important source for the word definitions in these dictionaries is commentarial glosses. If we consider the literary history of an individual character, we will find that a character recurred in thousands of texts over thousands of years, shifting meanings in many ways as it evolved in a live written language. The encyclopaedic dictionaries do not survey all documents. Morohashi is based on a large but ultimately limited range of texts and, more important, on prior reference compilations, particularly the Ch'ing Dynasty reference works *P'ei-wen yun-fu* 佩文韻府 and *Ching-chi tsuan-ku* 經籍纂詁, both of which assembled long lists of textual precedents for words, the former mostly poetic precedents, the latter mostly Classical precedents.

The encyclopaedic dictionaries sift such lists of precedents, adding to and subtracting from them, and then attempt to pin down the shifting meanings of words within them. In most cases, this has been done by consulting glosses supplied by traditional commentaries to these texts--that is, identifying meanings of words by referring to an earlier glossarian's claim. The assumption is that a commentator would not supply the meaning of a word unless he knew what it was. However, in a great many cases, we know, because commentators disagree, that some or all of them did *not* know the meaning of the word; some of them were either mistaken in what they had learned from *their* teachers, or they were guessing on the basis of context. This is how incorrect information creeps into the dictionaries.

For example, you will find in these dictionaries, cases where two *different* meanings for one character are documented by the *same* text precedent. In each case, a commentarial gloss will be supplied to demonstrate the basis of the definition. But at least one of the commentators must be wrong. The erroneous commentator has now not only made an error, but his wrong guess that character X means Y in text Z has, with publication of these dictionaries, now been generalized into the claim that character X may possess meaning Y--when in fact it has never been the case.

Another source of error comes from misreadings of commentarial glosses by the dictionary research staffs. For example, in *Chung-wen ta tz'u-tien*, the seventh definition of the character *kuei* 歸 states: "Going out to a banquet is referred to as [to] *kuei*" 燕游曰歸, and the precedent, from the text of the *Li-chi*, is identical to the definition. However, the *Li-chi* phrase does not mean this. The larger passage in the text is actually about how one says, "Time to go

home!” in different contexts. “At court one says *t’ui*; at a banquet one says *kuei*; in a military camp one says *pa*.” So *Chung-wen ta tz’u-tien* (in this case, as in so many others, copying but misunderstanding Morohashi) has misread the phrase, “at a banquet [when one wants to go home] one says ‘*kuei*!’ (Bye, I’m outta here!)” and invented a meaning for the character *kuei*, “to go out to a banquet,” which *kuei* has never, ever meant.

Errors of this nature alert us to the fact that excellent as these dictionaries are, they were not compiled by Yao and Shun, but by editor-scholars under time pressures, research assistants who party till late, and typesetters with colds. Because these dictionaries are so large, their errors go largely unnoted. Before you base an important argument on a gloss from these dictionaries, be sure to check the sources and commentaries directly.

II. SOME OTHER MAJOR SCHOLARLY DICTIONARIES

There are three dictionaries that make unique contributions to supplement the encyclopaedic dictionaries. While limitations on scale or range of coverage prevent any of these dictionaries from challenging the encyclopaedic dictionaries as comprehensive research tools, all are currently unsurpassed in what they do, and you should be familiar with them. They are:

Han-yü ta tzu-tien 漢語大字典 *Tz’u-hai* 辭海 (1979 ed.)

Ch’ung-pien Kuo-yü tz’u-tien 重編國語辭典

Han-yü ta tzu-tien 漢語大字典, compiled by Hsu Chung-shu 徐中舒 et al. 8 vols. Wuhan: Hu-pei tz’u-shu ch’u-pan-she & Ssu-ch’uan tz’u-shu ch’u-pan-she, 1986-90 [O.R. PL 1420 .H354 1986]

An edition of this dictionary including *only* traditional characters is published as:

Yuan-tung Han-yü ta tzu-tien 遠東漢語大字典. Taipei & New York: Far Eastern Publishing Company, 1991 [O.R. PL 1420 .Y83 1991]

The *Han-yü ta tzu-tien* resembles in many respects the larger *Han-yü ta tz’u-tien*; it does not, however, include compounds. It is solely a dictionary of characters, and within these confines, it attempts to be exhaustive, accurate, and clear.

General features *Han-yü ta tzu-tien* is organized according to the 200-radical table. It includes about 56,000 characters (some appear in a supplement in vol. 8), substantially in excess of the three encyclopedic dictionaries. Characters are defined under traditional forms, although cross reference entries appear for simplified forms (as well as traditional variants). Transcription is in *pinyin* and underlining is used for proper names. Primary characters are generally followed by an extensive list of written forms, from oracle texts on, in the manner of the *Chung-wen ta tz’u-tien* (but reflecting many recently discovered inscriptional sources). Distinct glosses for individual characters are listed in separate paragraphs for clarity. Cited commentary includes both traditional and contemporary scholarship.

The *Han-yü ta tzu-tien* includes over 500 pages of useful appendixes in volume 8, including exhaustive tables of Archaic and Middle Chinese pronunciation (pp. 4940-5096; 5097-5284), an important table of loan characters (5285-5332), and a table of non-standard graphs (5335-5459).

There is a comprehensive stroke order index in vol. 8 (5497-5746); it is preceded by a general radical index.

Overall assessment The content of the character definitions closely resembles that of the *Han-yü ta tzu-tien* (which, of course, adds its enormous range of compound glosses). In this respect, the *Han-yü ta tzu-tien* seems almost superfluous, given the simultaneous compilation of the larger encyclopaedic dictionary. However, it does surpass the *Han-yü ta tzu-tien* in some respects. As noted, inscriptional and written forms are indicated. Furthermore, the *Han-yü ta tzu-tien* includes about 15% more characters than the *tzu-tien*, a significant extension.

Tz'u-hai 辭海. 3 vols. + Supplement, 1982. Shanghai: Shang-hai tz'u-shu ch'u-pan-she, 1979. [O.R. PL 1420 .T86 1979a (+ Suppl.)]

There have been a number of *Tz'u-hai* dictionaries, beginning with the great two-volume 1936 Chung-hua Publishing Company *Tz'u-hai* that formed the basis of George Kennedy's *ZH Guide*. Various reformattings and renamings of this *Tz'u-hai* have expanded the shelf space devoted to this fine dictionary in research libraries. A modest update and expansion of the 1936 *Tz'u-hai* dictionary appeared in Taipei in 1982 (*Tsui-hsin tseng-ting-pen Tz'u-hai* 最新增訂本辭海 in three volumes), but that is *not* the dictionary under discussion here.

As early as 1957, the PRC commissioned the compilation of an entirely new dictionary named *Tz'u-hai*. Because of political distractions, such as thirty million famine deaths from the Great Leap Forward, editorial work on the dictionary was slow, but towards the mid-60s, pressure seems to have built on the editors, and in 1965, a new *Tz'u-hai* in two volumes was rushed to print directly from what was known as the "provisional draft." The product was sloppy and ideologically heavy-handed, and plans were soon laid to completely revise it. But as the preface of the 1979 *Tz'u-hai* tells us, "During the process of final revision, the Gang of Four interfered wantonly and destructively, recklessly planning to make the *Tz'u-hai* serve their secret plot to usurp control of the Party." The Gang was insightful in realizing that during the mass psychosis of the Cultural Revolution a dictionary could serve as a vital tool in the battle against revisionism and imperialist counter-revolution. Naturally, no dictionary was forthcoming.

After the Cultural Revolution, under the leadership of great men like Hua Guofeng (!), the *Tz'u-hai* project rose phoenix-like from the ashes of its first edition. The result was a thoroughly rewritten 1979 edition in three volumes, which, having released the decadence of capitalist-road lexicographers, is an excellent resource.

[illegible]

The table of Simplified Radicals used by the 1979 Tz'u-hai

The 1979 *Tz'u-hai* is actually a mini-encyclopaedic dictionary. It includes over 90,000 entries in about 1500 pages, making it about one quarter the size of the true encyclopaedic dictionaries. In every respect other than size it is as sophisticated and reliable as those larger works.

General features The *Tz'u-hai* is arranged according to the PRC simplified character radical table (see illustration)--a radical index appears on the initial endpaper of each volume (the three final endpapers present a map of the Long March, phonetic charts of Chinese, and the periodic table). The simplified character system is used throughout (a sad drawback); full forms are included as entries and cross-referenced to simplified-form primary entries. Compounds are ordered by number of strokes of the second character (simplified forms). Transcription is in *pinyin*, *p'o-yin* readings are clearly separated in the character definitions, and variant pronunciations for compounds are indicated. Proper names are underlined and the typography is very clear throughout (though the paper quality is poor).

Like its 1936 ancestor, the *Tz'u-hai* includes numerous biographical and bibliographical entries in addition to lexical items. Western-style dates are included wherever possible in biographical entries and, despite a substantial dose of ideological language (the mark of the Gang, no doubt), biographical entries are very well done on the whole. (The encyclopaedic aspects of the *Tz'u-hai* are not confined to Chinese material; world historical figures appear throughout, with romanized transcription plentifully supplied.)

Also like the 1936 edition, the 1979 *Tz'u-hai* has numerous appendices. Among these are chronological charts of Chinese history (pp. 4755-4816), scientific tables (4828-35), and lists of non-Chinese names and their Chinese transcriptions (4836-74).

A stroke order index appears at the beginning of vol. 1, and a *pinyin* index closes vol. 3. A separate four-corner index has been published [O.R. PL 1420 .T86 1979a Index].

Overall assessment The 1979 *Tz'u-hai* is an excellent reference tool, but because it is only 25% as extensive as the true encyclopaedic dictionaries, and also attempts to cover a much broader range of international and scientific data, it is far less comprehensive for sinology. Its use of simplified characters creates confusions in cases where simplified forms do not disambiguate among several traditional characters. Nevertheless, many of its biographical entries on Chinese figures are superior to those presented in *Chung-hua ta tz'u-tien* and Morohashi (moreover, it includes 20th century figures), and the provision of Western-style dates is a great asset.

The *Tz'u-hai* publishers have issued a series of volumes that collect items relating to specialized fields. These *fen-ts'e* 分冊 can be useful, and are available in the Oriental Reference collection as follows:

Che-hsueh 哲學	[B 48 .C6 .T98 1980]
Chiao-yü hsin-li 教育心理	[LB 15 .T98 1981]
Ching-chi 經濟	[HB 61 .T98 1980]
Chün-shih 軍事	[U 24 .T98 1980]
Kung-ch'eng chi-shu 工程技術	[TA 9 .T98 1978]
Kuo-chi 國際	[D 419 .T98 1981]
Li-k'o 理科 (2v)	[Q 123 .T88 1978]

Li-shih 歷史 (<i>Chin-tai</i>)	[DS 733 .T975 1981]
(<i>Ku-tai</i>)	[DS 733 .T976 1982]
Min-tsu 民族	[DS 730 .T98 1982]
Nung-yeh 農業	[S 411 .T95 1982]
Sheng-wu 生物	[QH 302.5 .T98 1978]
Ti-li 地理 (<i>Chung-kuo</i>)	[DS 705 .T98 1981]
(<i>Li-shih</i>)	[DS 706.5 .T98 1982]
(<i>Wai-kuo</i>)	[G 103.5 .T98 1982]
Tsung-chiao 宗教	[BL 31 .T98 1983]
Wen-hua t'i-yü 文化體育	[CB 9 .T98 1981]
Wen-hsueh 文學	[PN 41 .T98 1981]
Yi-shu 藝術	[NX 70 .T985 1980]
Yi-yao wei-sheng 醫藥衛生	[R 121 .T98 1981]
Yü-tz'u 詞語 (2v)	[PL 1420 .T8626 1979]
Yü-yen wen-tzu 語言文字	[P 29 .T985 1982]

Ch'ung-pien Kuo-yü tz'u-tien 重編國語辭典. 6 vols. Taipei: 1981 [O.R. PL 1420 .C56 1982]

This is a thoroughly revised and enlarged edition of the 1937 *Kuo-yü tz'u-tien*, which was produced under the auspices of the Republican government to promote the spread of Mandarin vernacular. The original four-volume dictionary (see T&B 134) was principally intended to establish standard pronunciations of individual characters and compounds, and its definitions were extremely brief (although a substantial number of biographical and geographical names were included, making it something of an encyclopaedic dictionary). Unfortunately, the original was very poorly printed and its attempt to include up-to-date vocabulary of the 30s made it more rapidly dated than other dictionaries. This beautifully printed revision attempts to preserve the strengths of the original and to update and expand the range of material covered.

General features Pronunciation being the *raison d'être* of the original *Kuo-yü tz'u-tien*, its compilers were careful to include two modern transcription systems: the *chu-yin fu-hao* (or “bo-po-mo-fo”) system, which utilizes its own phonetic symbols, and Chao Yuen Ren’s *kuo-yü lo-ma-tzu* (or *gwoyeu luomaatzyh*) system. The new edition has gone to the trouble of adding yet a *third* system: Yale. By selecting these particular systems the editors probably have ensured that the dictionary will not need to be republished.

Because the dictionary is arranged according to the *chu-yin fu-hao* “alphabet,” it really makes no sense to use it unless you are familiar with, or are willing to become familiar with that system (which all right-thinking people regard as the best system for phonetic representation of Chinese). If you are able to use the dictionary, you will find that it possesses unique advantages. It divides character definitions according to grammatical functions, and indicates these with great clarity (the dictionary is generally noted for clear and concise definitions in easy *pai-hua*). Compounds are arranged according to *chu-yin fu-hao* order, and pronunciation for all compounds is indicated. An extensive system of abbreviations indicates clearly the functional domain of lexical items (e.g., medicine, law, Japanese literature, etc.). Western dates are included for

biographical entries. Appendices include extensive alphabetized lists of Western proper names with corresponding Chinese transcription, and a table that correlates contemporary *pai-hua* terminology and transcriptions with those of earlier generations of *pai-hua* users. There is also an excellent set of chronological tables.

Perhaps the greatest strength of the dictionary may also be viewed as its greatest weakness. The dictionary is extremely precise in identifying the multiplicity of possible pronunciations for individual characters and matching them with corresponding definitions. However, because it is organized by pronunciation rather than graphemic form, this means that individual characters may appear in many separate places, and they generally do. The dictionary invariably provides clear cross referencing at each instance to all other locations of a character, but this can result in time-consuming flipping among the six volumes. A different defect is the absence of underlining, but because the definitions are brief and in *pai-hua*, this is rarely a problem.

A radical table appears in volume 6, and all page locations for every character are indicated there.

Overall assessment For those who do not know and are unwilling to learn the *chu-yin fu-hao* system, this dictionary is simply too awkward to use. For others, the *Ch'ung-pien Kuo-yü tz'u-tien* can fill a very valuable niche. Although it cannot compete with any of the previously mentioned dictionaries for range, depth, or sinological authority, its linguistic precision and accessible language make it an ideal learning dictionary. For those making the transition from Chinese-English dictionaries to encyclopaedic Chinese dictionaries, the *Ch'ung-pien Kuo-yü tz'u-tien* represents a convenient stepping stone, and the student willing to pull down its six volumes with regularity for routine textual work (particularly when dealing with Republican period literature) will find his or her reading skills strengthened more rapidly than with other dictionaries. This may seem to be stretching a point, but it is based on long experience.

III. CHINESE-ENGLISH DICTIONARIES

Because Chinese-English dictionaries are functionally accessible, they are not included in the C511 curriculum. However, the following dictionaries are listed to indicate their utility for sinological purposes.

Mathews, R.H., *A Chinese-English Dictionary*. Shanghai, 1931; rev. American ed., Harvard University Press, 1950 [O.R. PL 1455 .M4]; revised English index, 1947.

See also, Anderson, Olov Bertil, *A Companion Volume to R.H. Mathews' Chinese-English Dictionary*. Lund: Student Litteratur, 1972 [O.R. PL 1455 .M42 1972]; *A New Index to Mathews' Chinese-English Dictionary*, compiled by Chow Tse-tung. Madison, Wis.: 1972.

Despite its age and appalling defects, Mathews remains the best Chinese-English dictionary for work in traditional texts (its "modern" vocabulary is very dated).

Liang Shih-ch'iu, *A New Practical Chinese-English Dictionary*. Taipei: Far East Book Co., 1971. [O.R. PL 1455 .L59]

Well short of Mathews in breadth, it is far superior for pronunciation and usability. Useful for work in traditional texts.

Lin Yutang's Chinese-English Dictionary of Modern Usage, compiled by Lin Yutang. Chinese University of Hong Kong Press, 1972 (Chinese title: *Tang-tai Han-Ying tz'u-tien* 當代漢英辭典). [O.R. PL 1455 .L78]

See also *Supplementary Indexes to Lin Yutang's Chinese-English Dictionary of Modern Usage*. Hong Kong: Chinese University Press, 1978. [O.R. PL 1455 .L78 Suppl.]

Lin invented his own "two-corner" system for arranging characters, but provided a handy character index arranged by transcription--according to his own system! Laborious to master, but a wonderful and interesting dictionary, especially suited for late Imperial and Republican literary studies.

The Chinese-English Dictionary, Wu Ching-jung, ed. Peking: Beijing Foreign Languages Institute, 1979. Reprinted as *The Pinyin Chinese-English Dictionary*. Hong Kong: Commercial Press, 1983. Abridged as *Times Chinese-English Dictionary*. Singapore: Federal Publications, 1980.

This is primarily for use in reading *putonghua*, rather than traditional texts.

Han-Ying ta tz'u-tien 漢英大辭典; *Chinese-English Dictionary*, Shanghai: Chiao-t'ung Ta-hsueh ch'u-pan-she, 1993, 2 vols. [O.R. PL 1455 .H3358 1993]

A little too recent to assess well, but its two huge volumes look spectacular for contemporary *putonghua*, provided you work out regularly in the weight room.

Grand dictionnaire Ricci de la langue chinoise 利氏漢法辭典; Paris, Taipei: Instituts Ricci, 2001, 6 vols, Suppl. [O.R. PL 1459 .F8 I677 2001]

Obviously not a Chinese-English dictionary, but a Chinese-French dictionary worth including for its detail and enormous range. Arranged by Wade-Giles with tones (which will, at least, be more familiar to English speakers than the common French Couvreur system), the dictionary includes etymological analyses of characters and extensive vocabulary of compounds. The appendices in the supplementary volume ("Dossiers et index," pp. 19-700) provide an outstanding range of information, covering topics such as astronomy, calendrics, music, weights and measures, historical geography, cosmology, and many more, with useful bibliographies included. The latter part of the final volume (pp. 703-1377) is principally devoted to indexes to the dictionary in *pinyin*, Wade-Giles, and by radical and stroke count.

IV. SPECIALIZED DICTIONARIES

A. Dictionaries of grammatical usage

Because the function of Chinese particles and other forms of syntactical markers in traditional texts is particularly complex, there exist specialized dictionaries that provide detailed explanations of these functions and, more important, copious examples of their application. Among these, perhaps the most useful is W.A.C.H. (“Bill”) Dobson’s:

A Dictionary of the Chinese Particles With a Prolegomenon In Which the Problems of the Particles Are Considered and They Are Classified By Their Grammatical Functions, Chicago: University of Chicago Press, 1976.

As the title suggests, although Dobson was an excellent scholar, he also embodied a certain admixture of the crank. His dictionary is frustrating – it employs its own transcription system and detailed syntactical terminology that is opaque to many. It also includes quite a remarkable number of errors, particularly in the transcribing and translating of example passages. (See the annotated illustration of a page from Dobson.)

Wen-yen-wen hsu-tz’u ta tz’u-tien 文言文虛詞大詞典, Kao Shu-fan 高樹藩 et al., ed. Wuhan: Hupei chiao-yü ch’u-pan-she, 1991
[O.R. PL 1237 .K36 1991]

This very usable dictionary makes careful distinctions among uses of particles and provides numerous examples along with Modern Chinese renderings (addenda without the latter are appended). It includes compound terms. Radical charts are provided at the front and back. Pronunciation is given through homophones, *chu-yin fu-hao*, and two transcription systems (Chao Yuen Ren’s and what appears to be Yale).

The following three items are older particle dictionaries, the second, a work of Ch’ing scholarship. Despite their age, all are still very useful.

Ku-shu hsu-tzu chi-shih 古書虛字集釋, by P’ei Hsueh-hai 裴學海. Taipei: Kuang-wen, 1962 (preface 1933) [O.R. PL 1237 .P37 1962]

Ching-chuan shih-tz’u 經傳釋詞, by Wang Yin-chih 王引之. 1798; supplements, 1885, 1888. Shanghai: Commercial Press, 1935; Hong Kong: 1966 (T&B 143)

Tz’u-ch’üan 詞詮, by Yang Shu-ta 楊樹達. Shanghai: 1932. (T&B 145)

alphabetical arrangement (radical table at back of book)

romanization in handy Gwoyeu Romatzyh (all 4 tones noted for each entry)

daan

dan
darn
→ daan
dann

premodern pronunciation

DAAN

(tan³)

Wade-Giles

Archaic Chinese (*tân); Ancient Chinese (*tân); Gram. Ser. 148 (a); Radical and stroke 8. 11; Concordance 3. 01873; YSD 2. 10; PSH 469; LC 154

K'ang-hsi radical + remaining strokes

Harvard-Yenching Concordance series kwei-hsieh system number

2. 5. INTENSIVE AUXILIARY, occurs before attributes, "very" "abundantly" "really" "truly" "so"

祈父亶不聰 "O' minister of war you are so obtuse!" (Shih Ching, Hsiao Ya); 胡臭亶時 "The enduring fragrance so appropriate!" (Shih Ching, Hsiao Ya).

3. 1. 3. ASPECTUAL AUXILIARY, restrictive aspect, "only to" "merely to"

非亶倒縣而已 "It is not merely a matter of turning upside down and nothing more ..." (Han Shu, 48); 誠令兵出雖不能滅先零亶能令虜絕不為小寇則出兵可也 "If in fact we were to order our troops into battle, though we could not wipe out the Hsien-ling, but merely are able to prevent the enemy from ever engaging in minor banditry, then ordering them into battle would be acceptable" (Han Shu, 69); 雖不能盡誅亶奪其畜產虜其妻子復引兵還冬復擊之 "Though we cannot destroy them all, we have merely to seize their livestock, capture their women and children and retreat and in winter attack them again" (Han Shu, 69); 衆雖萬數亶稱巨人從事 "Though their bands were numbered in the tens of thousands [their leaders] merely referred to themselves as 'attendants on the great man'" (Han Shu, 99c).

numbers correspond to Dobson's grammatical Prolegomenon, pp. 9-102 (grammar terms explained there)

3. 1. 4. AUXILIARY OF MANNER, "vainly" "fruitlessly" "for no good reason" and also "alone" "by oneself"

亶費精神於此而煩學者於彼 "This is fruitlessly expending energy on the one hand and confusing students on the other" (Han Shu, 87b); 臣奉誠難亶居而改作 "[I, Yi] Feng indeed find it difficult alone to effect a change" (Han Shu, 75).

4. 2. 1. DETERMINED TERM, in statements of truth and falsity, "true it is that ..."

亶其然乎 "Is it not true that this is so?" (Shih Ching, Hsiao Ya).

Every example translated, with adequate references

A sample page from Dobson's particle dictionary

B. Dictionaries of writing styles and forms

One of the most difficult tasks in Chinese studies is the decipherment of unfamiliar character forms. The following two reference works appear to be of particular usefulness. Both are Japanese publications, but only minimal knowledge of Japanese is required to use them effectively (and with good instincts none at all).

Sōjian 草字苑, Wakao Shunpei 若尾俊平 and Hattori Daichō 服部大超 ed. Tokyo: 1976 [O.R. 1469 .W14]

This very impressive volume is designed to help researchers decipher grass script, the most difficult of all written forms. It should be especially useful to students of art history. The book is divided into two parts. In the first, 3859 characters, arranged by radical, are presented along with grass forms. But the key to the volume is the second part, in which a system of identifying grass characters appears. This system is based on two components. The first presents 34 ways of “breaking up” a grass character into constituent sections (explanations of the system and clear charts appear on pp. 2-4 and 10 of the introduction to part 2). The second component assigns index numbers to 8 different possible directions in which strokes may have been written (explained on pp. 5-8 of the introduction to part 2). Any grass character can be correlated to a standard form by identifying which of the 34 structural types it belongs to (the compilers allow for multiple possible identifications) and then by the combination of stroke direction index numbers within each structural element (the first few strokes of each element generate an index number based on stroke directions). It sounds complex and it is; identifying grass script is terribly difficult. But this is the first reference work to reduce the identification process to a system.

Ten-kai jiten 篆楷字典, Oka Jōji 丘襄二, ed. Tokyo: 1976 (original ed. 1933)

This dictionary is a guide to “seal script” forms. A type of “radical table” appears on the endpaper, which provides both “dominant forms” and “side radicals” separately. Individual characters may be given multiple entries.

-- Other well known guides:

Li-shu ta tzu-tien 隸書大字典, by Chai Yun-sheng 翟雲升. 20 *ts'e*. Shanghai: 1924.

Cheng ts'ao li chuan ssu-t'i tzu-hui 正草隸篆四體字彙, by Shen Ya-kung 沈亞公. Shanghai: 1936, 1947; Hong Kong rpt.: *Cheng ts'ao li chuan ssu-t'i tzu-tien* 正草隸篆四體字典 [O.C. PL 1179 .S45 1947]

Shodō rokutai daijiten 書道六體大字典, by Fujiwara Sosui 藤原楚水. Tokyo: 1961; reprinted as *Chung-kuo shu-fa ta tzu-tien* 中國書法大字典. Taipei: 1963 (T&B 141) [O.R. Z 44 .C78]

Shodō daijiten 書道大辭典, by Fushimi Chūkei 伏見冲敬. 2 vols. Tokyo: Kadokawa, 1974 [O.R. Z 44 .F99]

Chien-t'i tzu-tien 簡體字典, compiled by Jung Keng 容庚. Peiping: Harvard-Yenching Institute, 1936 (T&B 143)

A pre-PRC guide to traditional simplified forms.

Chien-hua-tzu tsung-piao chien-tzu [Jianhuazi zongbiao jianzi] 簡化字總表檢字, Peking: Wen-tzu kai-ko ch'u-pan-she, 1965 [O.C. PL 1175 .W42]

C. Dictionaries of proverbs (*ch'eng-yü*)

Ch'eng-yü dictionaries are enjoyable to explore, but seem designed to omit whichever phrase you are trying to locate. The following not very up-to-date list (scan the PL 1497 section for other recent additions) also includes collections of *hsieh-hou-yü* 歇后語, which are a distinct colloquial genre.

Liu Wan-kuo 劉萬國 and Hou Wen-fu 侯文富, *Chung-hua ch'eng-yü tz'u-hai* 中華成語辭海. Chi-lin: Chi-lin ch'u-pan-she, 1996, 2 v. [O.R. PL 1273 .C52885 1996]

40,000 entries with good references to classical and traditional sources

Chu Tsu-yen 朱祖延, *Han-yü ch'eng-yü tz'u-hai* 漢語成語辭海. Wu-han: Wu-han ch'u-pan-she, 1999 [O.R. PL 1273 .H3735 1999]

17,000 entries, detailed explorations of traditional usage histories

Shih Yu-wei 史有為, *Ch'eng-yü yung-fa ta tz'u-tien* 成語用法大辭典. Ta-lien: Ta-lien ch'u-pan-she, 1997 [O.R. PL 1273 .C4574 1997]

Smaller range of entries, but excellent for illustrating usage

Wu Lien-ming 吳廉銘, *Chung-hua ch'eng-yü ta tz'u-tien* 中華成語大辭典. Shanghai: 1936; 1948; Taipei: 1956; 1977 (T&B 135) [O.C. PL 1497 .C8 1977]

Arranged by radical with a stroke index

Huang Yen-kai, *A Dictionary of Chinese Idiomatic Phrases*. Hong Kong: Eton Press, 1964 [O.R. PL 1497 .C545]

Chinese-English; 4716 entries; notes origins; arr. by Wade-Giles with radical index

Ch'eng-yü tz'u-tien 成語辭典. Chiang-su jen-min ch'u-pan-she, 1981. [7,800 entries] [O.R. PL 1497 .C474 1983]

Kao Mo-yeh 高莫野, *Chung-kuo ch'eng-yü ta tz'u-tien* 中國成語大辭典, Taipei: Cheng-yen, 1968 [7,000 entries + 150 "stories"]

N.B. there are at least six proverb dictionaries by this title

Ou-yang Jo-hsiu 歐陽若修, *Han-yü hsieh-hou-yü hsiao tz'u-tien* 漢語歇后語小詞典, Kuei-lin: Kuang-hsi shih-fan hsueh-yuan, 1980 [O.R. PN 6519 .C5 O9 1980]

Hsieh-hou-yü are couplet-proverbs, of which only the first line is cited

C.C. Sun, *As The Saying Goes*. St. Lucia: Univ. of Queensland, 1981 [O.R. PN 6519 .C5]

Chinese-English; few entries but close analysis; includes Cantonese; pt. 2 on *hsieh-hou-yü*

Ch'en Yung-chen & Ch'en Shan-tz'u, *Chinese Idioms and Their English Equivalent* (Chinese title, *Han-Ying tui-chao ch'eng-yü tz'u-tien* 漢英對照成語詞典). Hong Kong: Commercial Press, 1983. [O.R. PL 1497 .C45 1983]

A comparative guide: 4,000 Chinese, 7,000 English examples

John S. Rohsenow, *ABC Dictionary of Chinese Proverbs* (Honolulu: University of Hawai'i Press, 2002) [PL 1273 .R64 2002]

An unusual attempt to collect proverbial phrases that the author believes are templates for practical thought in China (comparable to, for example, "A bird in hand . . ." in English). Several thousand such phrases of varying length are arranged in *pinyin* order. An indexes at the back includes topics (in English) and phrases (in Chinese) to help readers locate maxims. The index is not transparent to use. An example would be the Chinese *ch'eng-yü* phrase: *pai chü kuo hsi* 白駒過隙 ([fast as a] white steed passing a crack [in the wall]), which is listed in the index with the reference R155, meaning the one hundred fifty-fifth entry under the *pinyin* letter R (*jen sheng ju pai chü kuo hsi* 人生如白駒過隙). The dictionary sometimes indicates traditional sources (for this phrase, it lists the *Chuang Tzu* 莊子 and *San-kuo yen-yi* 三國演義), and, in cases such as this one, will note that the maxim includes within it a *ch'eng-yü*.

D. Dictionaries and glossaries for special fields

[An extensive listing of these by field is given in James Mathais, ed. *Chinese Dictionaries: An Extensive Bibliography of Dictionaries in Chinese and Other Languages*. Westport, Conn. & London: Greenwood Press, 1982 (O.R. Z 3108 .L5 C483 1982)]

[Dictionaries for a number of key fields are not included in the following list, but will be in further sections of C511 course materials: for Geography and History, **see** HISTORICAL RESEARCH SOURCES; for Buddhism and Taoism, **see** SOURCES ON CHINESE RELIGION; for Literature, **see** SOURCES ON CHINESE LITERATURE.]

Art

Chung-kuo mei-shu-chia jen-ming tz'u-tien 中國美術家人名辭典, Yü Chien-hua, ed. Shanghai: 1981. [O.C. N 7348 .Y8 1981]

Chung-kuo hua-chia ta tz'u-tien 中國畫家大辭典, Sun T'a 孫鰲, ed. Peking: Chung-kuo shu-yien, 1982 [O.R. ND 1048 .S8 1982]

Chūgoku shodō jiten 中國書道辭典, Nakanishi Keiji 中西慶爾, ed. Tokyo: Mokujisha, 1981 [O.R. NK 3634 .A2 N28 1981]

Botany

Chung-kuo kao-teng chih-wu t'u-chien 中國高等植物圖鑑. 5 vols. Peking: K'o-hsueh ch'u-pan-she, 1972 [O.R. QK 490 .C6 C5 1972]

Diplomacy

Chūgoku gaikō bunsho jiten 中國外交文書辭典 (Dictionary for Chinese Diplomatic Documents [Late Ch'ing]), Ueda Toshio 植田捷雄, Banno Masataka 坂野正高等 al., ed. Tokyo: 1954 [O.R. JX 1570 .W13]

Education

Chiao-yü ta tz'u-tien 教育大辭典, Chu Ching-nung 朱經農 et al., ed. (1) Shanghai: Commercial Press, 1930. 2 vols.; (2) Taipei: Commercial Press, 1964 (T&B 149) [O.R. LB 15 .C53]

Law

Fa-lü ta-tz'u-shu 法律大辭書; *pu-pien* 補編, Cheng Ching-yi 鄭競毅, ed. 3 vols. Shanghai: 1936 (T&B 154) [O.C. 6352 .M74; N.B.: O.C. 6000s are located prior to the O.C. A section]

Dictionary of Chinese Law and Government, Philip Bilancia, ed. Stanford: 1981. [O.R. KQK .B58]

Ying-Han Han-Ying shuang-hsiang fa-lü tz'u-tien 英漢--漢英雙向法律詞典 (*An English-Chinese and Chinese-English Two-Way Law Dictionary*), Ch'eng

Ch'ao-fan 程超凡, ed. (Beijing: Fa-lü ch'u-pan-she, 2007) [O.C. K 52 .C5 Y567 2007]

Medicine

Chung-kuo yi-hsueh ta-tz'u-tien 中國醫學大辭典, Hsieh Kuan 謝觀, ed. 4 vols. Shanghai: 1963 (T&B 153) [O.R. R 121 .H87]

Chung-kuo yao-shan ta tz'u-tien 中國藥膳大辭典, Wang Che-yueh 王者悅 ed. Ta-lien: Ta-lien ch'u-pan-she, 1992 [O.R. RM 219 .C587 1992]

Military Affairs

Lowe, Joseph D., *A Dictionary of Military Terms: Chinese-English, English-Chinese*, Boulder: Westview Press, 1977. [O.R. U 25 .L77]

Music

Yin-yueh tz'u-tien 音樂辭典, Liu Ch'eng-fu 劉誠甫, ed. Shanghai: 1935; Taipei: 1957 (T&B 154) [O.R. ML 100 .L78]

Yin-yueh tz'u-tien 音樂辭典, Wang P'ei-lun 王沛綸, ed. Hong Kong: 1971

Chung-kuo yin-yueh tz'u-tien 中國音樂辭典. Peking: Jen-min yin-yueh ch'u-pan-she, 1984

Philosophy

Chung-kuo che-hsueh tz'u-tien ta-chüan 中國哲學辭典大全, Wei Cheng-t'ung 韋政通, ed. Taipei: Shui-niu ch'u-pan-she, 1983 [O.R. B 126 .C5355 1983]

Che-hsueh ta tz'u-tien 哲學大辭典. Feng Ch'i 馮契, ed. Shanghai: Shang-hai tz'u-shu ch'u-pan-she, 1992 [O.R. B 48 .C6 C48 1992]